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this is to deny the faith itself. But this content, as knowledge which accrues to faith, never ceases to stand in those subjective relations characteristic of faith. To overlook this, and in this sense to seek objective knowledge, is to make the invisible realities of faith objects of a knowledge which is suited only to the finite world. This is what Frank does. He believes that, by reflection on the new birth and its certainty, he can authenticate the entire circle of dogmas. In this way he carries natural-science methods over into an entirely different region of knowledge. This is what Steinbeck does, too. In matters of faith we have to do with objective realities—this is his truth; that he transforms this into something different, affirming that we must employ a method of knowledge divorced from faith, *i. e.*, from the *personal* relation of knowledge—this is his error. It is as if a child thought that it could grow in the knowledge of its father by logically articulating him in a technically correct way in the kingdom of living beings, and explaining this for the father-in-himself; whereas it will grow in the knowledge of its father and attain to its father as he is in himself only in so far as it ever becomes like its father. So, similarly, is it with the knowledge of God. To disengage it from personal relations is to change it in its actuality—*μετάβασις εἰς ἄλλο γένος*. It is to occupy an *unreligious* relation to its object, opposite in principle to that of faith. For the author to be astray here in theology is to go astray everywhere. For, if one is to succeed in deriving dogmas, having their origin in an entirely different intellectual connection and situation, from the pious experience of the evangelical Christian, the transition must be somehow made from faith to subtle theological-philosophical speculation, without its yet being perceived. This is done with the device of the objectivity of the realities of faith, which is rightly maintained, but is wrongly used as a plea for a mode of knowledge which is opposed to faith.

Space may be claimed only to remark upon the arbitrariness of the method of using the Scriptures, both by Frank and his disciple Steinbeck—the atomistic instead of the organic. GEORGE B. FOSTER.

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CHRISTIAN DOGMATICS. By REV. JOHN MACPHERSON, M.A., author of *Commentary on St. Paul's Epistle to the Ephesians*, etc. Edinburgh: T. & T. Clark, 1898; New York: Imported by Charles Scribner's Sons. Pp. viii+468. \$3.

THE publishers have given us a well-made book. The paper, type, and printing are of the best, and the proof-reading has come very close

to infallibility. The author is not a novice in theological writing. In addition to this book and the commentary on Ephesians he has published three smaller volumes, as follows: *The Sum of Saving Knowledge*, *The Confession of Faith*, and *Presbyterianism*. *Christian Dogmatics* is a notable work, and will easily take and hold a prominent place among works on systematic theology. It is characterized by thorough, exact, comprehensive knowledge of the Bible and of the most significant theological literature of all schools, from the first to the very last; by a rare clearness, precision, fairness, and conciseness in presenting views, whether accepted or rejected; by an admirable perception of the mutual logical relations of Christian doctrines and of their harmonious combination into an organic system; by a complete freedom from all *odium theologicum*, as also by a controlling sense of the supreme value of truth as opposed to error; by such mastery of pure English and such care in its use that one may search in vain for an obscure or slovenly sentence; and by a spirit independent, earnest, calm, kind, reverent, Christ-like.

In construction the book is made for consecutive studious reading rather than for class-room preparation and recitation. Its pages are not broken up, each into a multitude of statements and explanations, distinguished minutely by varied notation and by difference of type, with Scripture and other citations interspersed, and footnotes, like footmen, running all the way through. Its contents, after an introduction of ninety-six pages, are presented under the six following divisions successively: the doctrine of God and the world; of man and sin; of redemption; of the application of redemption; of the means of grace; and of last things. The subdivisions consist of eighty-eight sections, numbered continuously from the beginning. Preceding each section is a carefully selected list of the best reference-books on the subject discussed. These represent divergent schools of thought in all ages, although, properly, the last decade is most amply in evidence. American authorities meet us often, especially Dr. Charles Hodge and President Strong. It would seem that the latter is the author's favorite, which is much to his credit.

In defining Christian dogmatics the author concisely describes his treatise. He says (p. 1): "Christian dogmatics is the science of the Christian faith in which the several dogmas are laid down, classified, and developed." In this statement "faith" denotes the object and not the act of belief, and as "Christian" this object consists of "the spiritual truths revealed by God in the person of Christ," called

"dogmas" because to them "the church has given authoritative sanction." In the Bible Christian dogmatics has its norm; from the church, its form. The Bible, as *fons primarius*, is an ultimate authority. This the author assumes, and hence he does not discuss the doctrine of inspiration as affecting that authority. He accounts himself free to modify, according to his light, ecclesiastical statements, whether ancient or modern, whether of the undivided church or of his own denomination, but not to depart in any point from the teaching of Scripture, rightly interpreted. To the voice of the church he is profoundly respectful; to the voice of revelation, unhesitatingly obedient. One may, many must, think him in some views unscriptural, but even in these all will account him scriptural in intent.

The last section of the introduction (pp. 44-97) is a "history of dogmatics." It is masterly. One wonders how so much could be put into a space so small, and yet without crowding—every important doctrinal development, every significant author, set in clear view, aptly, often elegantly, characterized and properly correlated. One cannot read it through without cherishing the hope that in the near future the author will expand it into one or two volumes which in both extent and merit will serve as fit companions to his *Christian Dogmatics*.

The author's doctrinal position is that of the "reformed theology," conservatively Presbyterian. He does not, however, regard Adam's headship of the race as being federal and the imputation of his sin to his posterity as due to covenant relationship. He takes the Augustinian view of a purely natural headship and of a realistic union. "Adam is *homo generalis* and our *will (voluntas)*, if not our person, preëxists in him." Yet he does not accept traducianism pure and simple, but teaches that "in each individual is the appearance of a new efficient force issuing from a new creation, the origination of the individual soul being due to an immediate operation of God, upon which the individual's responsibility to God must rest" (pp. 190, 200). One wonders how "our will, if not our person," can exist before the origination of our soul, and the individual can be responsible for that which had place before the existence of that on which responsibility rests. Or may we explain the doctrine by saying that one's race responsibility rests upon something else than one's soul, but that one's individual responsibility rests upon one's soul; that one's race-will, and perhaps race-personality, is anterior to, and distinct from, one's individual will and personality? Here is a peculiar dualism and a "great mystery." As to this and some other dogmatic deliverances the author seems to recognize that they

explain nothing and that nothing can explain them. He justifies them as affirming in scientific form that which in Scripture is taught in popular form.

The doctrine of the perfections of God, and of his relations to the world, recognizes but rejects the various forms of monism, now or formerly current. With clear discernment it guards the truths and guards against the errors of the various views of God's immanence and of his transcendence. The discussion is judicious, luminous, and well balanced. Equal praise is due to his treatment of redemption and of its application. One may at this or that point be unable to agree with the author, but he cannot but admire the acute, able, and instructive exposition. Indeed, there is scarcely any part of the work of which the same remark may not justly be made. A Baptist might admire his wisdom in saying nothing as to the (so-called) "form of baptism," and next to nothing as to the subjects, on the ground that silence on these points is true prudence in a pedobaptist.

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DIE CHRISTLICHE GLAUBENSLEHRE. Gemeinverständlich dargestellt. Von DR. CHR. ERNST LUTHARDT. Leipzig: Dörffling & Francke, 1898. Pp. xvi + 633. M. 9.

THE veteran Luthardt needs no introduction to the theological public. His twelve volumes of sermons; his twenty volumes of theological works, dealing with nearly all aspects of theological thought; his numerous brochures and magazine articles; his lectures in the university of Leipzig, heard by hundreds of pupils now scattered all over the world, have made his name a household word among theologians. Nor does his system of dogmatics need detailed and elaborate presentation. His *Kompendium der Dogmatik* is circulating in the ninth edition in Germany. But that work was intended for students of theology and preachers, or professional theologians. Luthardt does not consider his work done merely in such a presentation. Unlike many theologians of Germany, he has never believed in the complete separation of theology from common life. On the contrary, he has always held that the rank and file of the membership of the Christian church have a right to know fully what is taking place in the world of theological discussion, and that it is the duty of the theologian to impart the information required. The alliance of theology and church